

TOWARD AN EXPLICATION OF MAN

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ABSTRACT

If there is an integral relationship between human and divine nature as the Bible assumes, as theologian William Temple contends, and as third-force psychologist Abraham Maslow implies, then contemporary man is in need of this message. Temple and Maslow both offer hierarchical structures that have a compatible transcendent sphere in the highest strata of their hierarchies. Argumentation and computerized data are offered in an attempt to demonstrate the present human need for experiencing the transcendent. It is the responsibility of the church to elucidate ways for modern man to perceive his own divinity. In this way, the church can help individuals recognize the transcendent sphere in which God touches human existence. This is a significant ministry to alienated contemporaries living in the flatland of rationality and suffering from the loneliness of it.

Chapter 1

INTRODUCTION

This dissertation will affirm that the church needs to communicate more effectively the integral relationship between human and divine nature to contemporary man. This thesis is congruent with the classical posture of the church and is grounded in Biblical writings.

The first major section of the paper (Chapter 2) will attempt to demonstrate that a relationship exists between human and divine nature in the Bible. The tie between human and divine nature may first be seen in basic Biblical assumptions and in the way that the Bible often utilizes human attributes in its descriptions of God. There are numerous Biblical statements which reinforce the assumption of Genesis that man is created in the image of God.¹ Not only is man the dominant symbol for God throughout the Old Testament, but also in the New Testament the divine nature was uniquely revealed in the human existence of Jesus of Nazareth. Christians living during the time that the New Testament was written were "led by the spirit"²

¹Gen. 1:26, 27; 9:6.

²Rom. 8:14.

and given "the power to become sons of God."³

The second major section of the paper (Chapter 3) sets forth the articulate arguments of William Temple who affirmed that there is a relationship between the nature of God and man. Because of his influence in the ecumenical movement and his fame as the Archbishop of Canterbury, the theological abilities of Temple are possibly overlooked.⁴ Throughout his work, and particularly in the book Nature, God, and Man, Temple argues eloquently that there is an integral relationship between the nature of God and man. This accomplished theologian isolates the human mind and spirit as the sphere in which God is revealed. Further Temple indicates that in specific relationships to truth, beauty, and goodness, humanity is linked with or merged into the divine nature. In Temple's hierarchical view of reality, spirit is the highest grade of reality known, and it is here that the human and divine meet.

The third major section of the paper (Chapter 4) will illustrate how Abraham Maslow's thought is supportive of this thesis. If the Biblical assumption is correct that human nature is linked to the divine nature, then it

³ John 1:12.

⁴ F. A. Iremonger, William Temple, Archbishop of Canterbury: His Life and Letters (London: Oxford University Press, 1948), pp. 521-539.

is probable that secular disciplines, especially the human sciences, will disclose confirmations of the transcendent nature of man. The contributions of Maslow are particularly relevant, since his studies focus on healthy human life and self-actualization. In the peak experiences of the self-actualized person, one might expect human nature to touch divine nature. Maslow has observed that the peak experiences of self-actualizers are essentially "religious experiences" in which one achieves "universality" and "transcendence." Temple, like Maslow, perceived reality in a hierarchical structure and thought that it was in the spiritual or self-actualizing sphere that the human is most closely linked to the divine.

If there is an integral relationship between human and divine nature as the Bible assumes, as Temple contends, and as Maslow implies, then contemporary man is in need of this message. The fourth major section of this paper (Chapter 5) will demonstrate contemporary man's need for transcendence. It is the responsibility of the church to elucidate ways for modern man to perceive his own divinity. In this way, the church can help individuals recognize the sphere of transcendence in which God touches human existence. Having accomplished this, much will have been done to minister to our alienated contemporaries who live in the flatland of rationality and suffer from the loneliness of it.

Chapter 2

BIBLICAL WRITINGS DISCLOSE DIVINE NATURE BY HUMAN NATURE

MAN IN THE IMAGE OF GOD

"Let us make man in our image, after our likeness"¹

The creation story indicates that God created man uniquely like Himself. Animals, plants, and the elements of the universe are not compatible with the nature of God in the same sense as man. Human nature resembles the God nature. Because human nature is like divine nature, Biblical materials assume that man can know God, worship Him, and conform to patterns of virtue that create fellowship with Him. Man, according to Hebrew-Christian understanding, is constituted with rational and moral faculties that distinguish him from all other creatures. A special sanctity and dignity is attributed to humanity because man has been created in the likeness of God.² Although the expressions "image" and "likeness" may be suggestive of some concrete material reference, there can be little doubt that man's primary dignity and honor come from his spiritual proximity to God. The presupposition of an integral

¹Gen. 1:26, 27.

²Gen. 9:6, Ps. 8:5.

relationship and cohesive linkage between divine and human nature is basic to Hebrew-Christian thought.

HUMAN CHARACTERISTICS ASCRIBED TO GOD

Biblical writings reflect the Judeo-Christian assumption that there is a close relationship between human and divine nature. In fact, the language that ascribes human characteristics to God is so common in Judeo-Christian writings that its use is frequently encountered without a conscious awareness of its employment. In Old Testament writings, God speaks, calls, hears, sees, smells, laughs, and hisses; He has eyes, hands, fingers, arms, ears, feet, a mouth, lips, a tongue, a head, a face, a back, and a heart.³

The deity is not only equipped with a human anatomy, but He also exhibits human emotions and behavior. He abhors, is disgusted, is made angry, rebukes, hates,

³Gen. 1:3; Lev. 1:1; Exod. 16:12; Gen. 1:4; I Sam. 26:19; Ps. 2:4; Isa. 7:18; Amos 9:4; Amos 9:2; Deut. 9:10; Jer. 27:5; Num. 11:18; Nah. 1:13; Jer. 9:12; Isa. 30:27; Ps. 60:7; Num. 6:25; Exod. 33:23; Hos. 11:8.

rejects, is delighted, rejoices, and shows favor.⁴ The Psalms reflect the fact that writers in the later period of Israel continue to exhibit no qualms with regard to the employment of man as a symbol of God.

MAN AS THE DOMINANT OLD TESTAMENT SYMBOL

Abraham Heschel's important essay, "Symbolism and Jewish Faith," confirms the fact that in the Old Testament, man is the key symbol of God. He asserts,

. . . there is something in the world, that the Bible does regard as a symbol of God. It is not a temple nor a tree, it is not a statue nor a star. The one symbol of God is man, every man, God himself created man in his image.⁵

Man created with spiritual capacities for goodness, truthfulness, and lovingness is indeed a unique creation symbolizing God. Perhaps Heschel overstates the case by saying that "the one symbol of God is man." Physical objects were also utilized to symbolize the presence of God, the tabernacle being a prime example of this type of symbolization. The tabernacle, carefully constructed with specific dimensions, colors, and materials, contained

⁴Ps. 104:40; Lev. 20:23; Jer. 7:18; Isa. 17:33; Deut. 12:31; Jer. 14:9; Jer. 9:24; Zeph. 3:17; Isa. 60:10, Ludwig Koehler, Old Testament Theology (London: Lutterworth Press, 1957), p. 23.

⁵Abraham Joshua Heschel, "Symbolism and Jewish Faith," in F. Ernest Johnson (ed.) Religious Symbolism (New York: Harper & Bros., 1955), p. 59.

obvious symbolism which was later repeated in the temple. However, the material furnishings, such as the ark of the covenant, the altar of incense, the table of shew bread, or the great lamp stand, were merely secondary symbols beside the dominant symbol--the man that employed these tools of worship. It can hardly be doubted that man is the dominant symbol for God in the Old Testament.

SIMILARITY OF HUMAN AND DIVINE ATTRIBUTES

Not only in the Old Testament, but also throughout the Bible, virtually all attributes ascribed to God are also ascribed to man. The deity and man are often described as having the same characteristics except that God's attributes are without limitation (infinite) as well as without dilution or mixture (purity). For example, one might presume that the "eternal"⁶ God has in His eternal nature an attribute different from man until one considers that the Hebrews thought of time in a linear way. The word "eternal" is used in reference to God's unending existence or life. Man also has existence or life; however, it is limited and finite. The distinction is quantitative, not qualitative. A second example illustrates an undiluted or pure attribute of God which is found in man

⁶ Deut. 33:27, Rom. 1:20.

in a less pure state. The Bible states that "God is love"⁷ whereas man can be loving. The very nature of God is love, but man can only rise to acts of love, taking to himself the divine nature. At other times he may be unloving or only partially loving. Man can only willingly assume the nature of love, but God is the nature.

Thus, throughout the Old Testament, the nature of man is used to formulate conceptions of God. It is primarily man's spiritual capacities that make him a fitting symbol of God. The fact that God and man are described by the same attributes strengthens the view that the Bible presents an essential unity or linkage between human and divine nature. It is this essential unity that allows the God of the Hebrews to be a personal God who sustains relationships with men.

HUMAN EXISTENCE OF JESUS AS DIVINE REVELATION

A basic affirmation of the New Testament is that the divine nature was revealed in the human existence of Jesus of Nazareth. The term "Immanuel" used to describe Him means "God with us."⁸ He is described as being of human and divine birth and is referred to "as the son of

⁷ 1 John 4:8.

⁸ Matt. 1:23.

man"⁹ and "the son of God."¹⁰ The "only begotten son"¹¹ of God is presented as the outstanding revelation of God in the New Testament; the divine and human nature are perfectly linked in His existence.

CHRISTIANS LED TO DISCERN THEIR DIVINE NATURE

Jesus led others to discern that they are "children of God."¹² They were lifted to a new awareness of their identity. He gave them "power to become sons of God,"¹³ They were "called out of darkness"¹⁴ into a new and living relationship with the deity. For those who had "eyes to see and ears to hear,"¹⁵ that is, the ability to perceive His divine nature, their own divine nature began to be apparent. The moment Peter recognized the divinity of Jesus, it was announced that he had the keys to the kingdom of Heaven.¹⁶ Perceiving the divine nature of Jesus enabled disciples to realize their own divine nature, and they began to "walk in the spirit"¹⁷ as "new creatures"¹⁸ and were called "sons of God."¹⁹

⁹Matt. 9:6.

¹⁰Acts. 8:37.

¹¹John 3:16.

¹²Rom. 8:16.

¹³John 1:12.

¹⁴I Peter 2:9.

¹⁵Mark 8:18.

¹⁶Matt. 16:17-19.

¹⁷Gal. 5:16.

¹⁸2 Cor. 5:17.

¹⁹I John 3:2.

Because man has the potential to imitate God, mankind's greatest hope may come by remembering that man is made in the divine image, and that Jesus has revealed exciting possibilities that lie dormant in our hearts. Too often the likeness is gone because man's possibilities for Godlikeness are not recognized. For contemporary secular people few concepts are as remote as the conceptions that we are God persons.

The Biblical writings employ human nature to understand God. This fact strongly implies a significant union between human and divine nature. Chapter 3 will show how William Temple has forcefully communicated the relationship between the nature of God and man. Temple's affirmation is not only compatible with the Old Testament writings, but it also has affinities with the New Testament's contention that the divine nature was uniquely revealed in the human existence of Jesus. He isolated the human mind and spirit as the sphere in which God is revealed. He further indicated that in specific relationships to truth, beauty, and goodness, humanity is linked with or merged into the divine nature. In Temple's hierarchical view of reality, spirit is the highest grade of reality known to us, and it is here that the divine and human meet. Attention given to the thoughts of Temple will more clearly reveal the relationship between man and God.

Chapter 3

TEMPLE ARTICULATED THE INTEGRAL RELATIONSHIP BETWEEN THE HUMAN AND DIVINE NATURE

MIND AND SPIRIT AS REVELATION OF GOD

Temple, the sixty-first Archbishop of Canterbury, was an accomplished theologian and informed in the historic dialogues of the church. Sensing the thrust of some aspects of the church's work beyond the twentieth century, Temple believed that the church should apply all the disciplines of the human sciences to exegete the nature of man. For him, this application was essential to the hermeneutical task associated with Jesus and all Biblical materials.

Temple grasped the fact that the fundamental questions of philosophy were the chief assurances of religion, and that these questions and assurances rise from human nature. He saw the works of Descartes and Luther with their concentration upon individual self-consciousness as an important transition point in the dialogue of human thought. Further, he felt that even logic must take its cues for application from the human environment and process, for thought itself is an extension of organic process in environmental adjustment.

Thus, we are led to the view that thinking is grounded in the process of adjustment between organism and environment and is indeed an extension of that process. Enrichment of thought is an entry into appropriate adjustment to a wider environment--for only that part of contemporaneous existence which is relevant to the organism can properly be called its environment. Intellectual growth is a perpetually, fuller responsiveness to the truth of the environment; aesthetic growth to its beauty; moral growth to its goodness; religious growth to its spiritual character expressed in all of these. Extension of the apprehended environment and development of the apprehending mind are two ways of describing the same fact; and the organism, now more mental than physical, is scientific, artistic, moral and religious because in the natural reaction between it and its environment it finds the environment to be possessed of the characters to which these activities are the appropriate response.

The mind, which conducts this progressive apprehension itself "emerges" in the midst of the process which it apprehends . . . that there should "emerge" in the cosmic process a capacity to apprehend, even in a measure to comprehend, that process is the most remarkable characteristic of the process itself. For, though minds emerge as episodes within the process, it is, as will appear, essential to their nature as minds that they are not mere episodes. Thus, the cosmic process gives evidence that it is not the only process, and history supplies the proof that reality is more than historical.¹

Temple affirms that since there is the occurrence of mind within the world process, the process itself is grounded in mind. He regards this as "unambiguous affirmation of transcendent mind apprehended by reason of its immanence in Nature physical and spiritual."²

¹William Temple, Nature, Man, and God (London: Macmillan, 1956), pp. 128-129.

²Ibid., p. 161.

Further, the Archbishop asserts that "the main field of Revelation must be in the history of men rather than in the ample spaces of nature."³

We saw at an earlier stage that man's relationship to Truth, to Beauty and to Goodness is such as to imply that in each of these a Personal Spirit is calling to him and claiming him. This prepares us for a more intimate expression of what thus receives august but not unfamiliar intimation. The revelation to which Religion in many of its historical forms appeals is therefore nothing alien from such a view of the world as we have been led to form, but is something very much more than is discoverable except in such supposed revelation. Here the Divine Mind in which all nature is grounded speaks direct to the Human Nature which, of all nature known to us, is nearest to itself because, like itself it is personal and spiritual. The personal God can only be adequately revealed in and through persons; but then such revelation must be distorted by any defects in the persons through whom it comes. The revelation given in the majesty of the starry heavens may be perfect in its kind, though its kind is markedly inadequate; the revelation given through the reason and conscience of man is more adequate in kind, but in that kind is usually imperfect.⁴

According to Temple, God guides the world process; He guides the minds of men, and He guides the interaction of the process with the minds of men. This is the essence of revelation.⁵ Revelation occurs in the coincidence of event and appreciation.⁶

³Ibid., p. 305.

⁴Ibid., pp. 305, 306.

⁵Ibid., p. 312.

⁶Ibid., p. 315.

From the occurrence of our finite minds within the process we were led to believe that the process which contains them must be grounded in mind; the finite mind in developing its intercourse with its environment finds itself the subject of intellectual judgments, aesthetic appreciations, moral obligations, thus becoming aware of the reality of Truth, Beauty and Goodness in that environment; considering these experiences it finds in all of them evident marks of personal relationship, and learns to recognize the environment as the self-communication of itself of a personal Creator. In the characteristic moments of revelation, this apprehension and appreciation is at its highest point in development.⁷

The spiritual impulse within us is activated as a response to the acts of God objectively presented to us. The same Word that became incarnate in the world created by Him rouses movement within us as a part of that world.⁸ Man does not receive truth about God but the living God Himself.⁹ Even though revelation occurs primarily in objective fact, it is only revelatory when apprehended by a sensitive understanding mind.¹⁰

Temple speaks in summary in this way,

. . . Now if the whole contention of these lectures is sound, knowledge of God can be fully given to man only in a person, never in a doctrine, still¹¹ less in a formless faith, whatever that might be.

⁷Ibid., p. 316.

⁸Ibid., p. 319.

⁹Ibid., p. 322.

¹⁰Ibid., p. 318.

¹¹Ibid., p. 321.

For Temple, the essence of Pharisaism was to attempt to develop a static formulated code that did not allow a dynamic revelation within human experience.¹²

God does not control man by the authority of His power, but He draws man unto Himself by the holiness of His character.¹³ Jesus did not leave a book of propositional truths; He allowed His own character and person to impact mankind through the account of His followers.¹⁴

The traditional doctrine concerning creedal authority (consensus fidelium), recognizes that authority resides not only in the mind of the contemporary church or the historic church, but also in the mind of the living church. But beyond this there always remains necessity for private judgment.¹⁵ Temple indicates that:

. . . God is personal . . . revelation, therefore, is the self-discipline of personality to persons; its authority is its capacity to satisfy those¹⁶ aspirations which God Himself implanted in persons.

TEMPLE'S HIERARCHICAL VIEW OF REALITY

In Christus Veritas, Temple speaks of an integral relationship between grades of reality like matter, life

¹²Ibid., p. 343

¹³Ibid., p. 347.

¹⁴Ibid., p. 351.

¹⁵Ibid., p. 363.

¹⁶Ibid., pp. 354-355.

mind, and spirit:

The structure of reality, as it presents itself to us, seems to be as follows: It consists of many grades, of which each presupposes those lower than itself, and of which each finds its own completion or perfect development only insofar as it is possessed or indwelt by that which is above it. . . . To make any present meaning clear, it will be enough to take the broad divisions: matter, life, mind, spirit. The material only reveals its full potentialities when Life possesses and indwells it. . . . Matter only reveals what it really is when life supervenes upon it. Similarly, life only reveals what it really is when mind supervenes upon it. . . . So, too, mind as intellect only shows what it can be and do when it is guided by mind as spirit. I should find the differentia of spirit in the sense of Absolute Value and, therefore, of obligation; this, at its height, is love or personal union. Because spirit is, or has, the sense of absolute value, it is, or has, the capacity for fellowship with God. . . . And, if religion is to be trusted, even spirit only reveals what it can be and do when it is possessed by that Highest Being, whom we call Spirit because Spirit is the highest grade of reality known to us.

We being, then, with the conceptions of reality as existing in many grades, each of which finds its own completion or perfect development only insofar as it is possessed or indwelt by that which is above it. But, we then notice that each depends for its actuality upon these which are below it. . . .

Thus, we see each grade dependent for its existence on the grades below, and dependent for its own full actualization on the grade or grades above.¹⁷

The same point is made in Nature, Man, and God:

Now if spirit is real in our experience at all, it is real by the effectiveness of the control which it exercises. This is true of each higher grade as it supervenes upon that lower grade which supplies the indispensable condition of its actualization. . . . So, it is once more, with the human being; the organism that is called a man obeys the laws of physics and chemistry and is fitly studied by biology, zoology

¹⁷ William Temple, Christus Veritas (London: Macmillan, 1924), pp. 4-6.

and physiology; yet its organic principle of unity--what Thornton calls its highest law of being--is spiritual.¹⁸

Temple maintains that ". . . insofar as the universe is a single system, its highest organizing principle of unity must be sought in spirit."¹⁹ The more that mind is seen as being rooted in matter, the more difficult it is to explain matter in terms other than mind. When such an explanation is attempted, mind increasingly reveals itself as the ground of all things. It is upon an assertion of the reality of matter that Temple argues for the supremacy of mind and spirit.²⁰

Concerned with the question of whether things exist independently possessing value as an attribute, or whether value is the true reality that realizes itself in various forms by embodying itself in things, Temple develops his view that the "lower grades" of reality are indwelt and dominated by those above them.

. . . They exist then, ultimately, to embody or symbolize what is more than themselves. The universe is sacramental. Everything except the Creative Will exists to be the expression of that Will, the actualization of its values.²¹

¹⁸ Temple, Nature, Man, and God, pp. 478-479.

¹⁹ Ibid., p. 479.

²⁰ Ibid., pp. 490-491.

²¹ Temple, Christus Veritas, pp. 11, 17.

THE CENTRALITY OF HUMAN ANALYSIS TO
ALL HUMAN AFFAIRS

Man is placed in the center of Temple's Theology, and an analysis of man is basic to Temple in virtually every phase of his social, economic, political, and ecclesiastical interests. In The Hope of A New World, Temple portrays man as led by the Spirit to acknowledge God's sovereignty by obedience. He paints with a broad stroke to produce a world that shows greater concern for all social classes and tries to rid itself of thoughtless luxury and destitution.²² Even the political community best functions as a fellowship which fosters a deepening communion of human minds. The state finds its rightful place in service to man. In Christianity and the State, the state is ". . . an indispensable servant of the common life of men. Its form of service is to rule; but it should rule only that it may serve."²³ Man must be the center of political attention. In Christianity and Social Order, man finds his proper social station by realizing that his nature is linked to the divine.

²² William Temple, The Hope of A New World (New York: Macmillan, 1943), pp. 124-125.

²³ William Temple, Christianity and the State (London: Macmillan, 1929), p. 185.

The fundamental facts about man are two: he is made in the image of God; and this image is so to speak, stamped upon an animal nature. . . . But, neither must a man treat himself, or conduct his life, as if he were himself the centre of his own value; he is not his own end; his value is his worth to God.²⁴

The same theme winds through What Christians Stand for in the Secular World.²⁵ Even in economics, the first concern must be the quality of human life rather than efficiency in business.²⁶ Consequently, human values, ultimately the character of God, should be the controlling factors of economics. Not only in secular interests, but also in ecclesiastical affairs as well as in matters of devotion and piety, this same centrality is given to the place of man.²⁷

It is not possible now to describe the task awaiting us as we look down those vistas. But, we may

²⁴William Temple, Christianity and the Social Order (London: SCM Press, 1942), p. 54.

²⁵William Temple, What Christians Stand for in a Secular World (Philadelphia: Fortress Press, 1965), pp. 9-23.

²⁶Abraham H. Maslow, Toward a Psychology of Being (Princeton: Van Nostrand, 1962).

²⁷As examples see William Temple, Personal Religion and Life of Fellowship (New York: Longmans, Green, 1926), p. 85; William Temple, Christian Faith and Life (New York: Macmillan, 1936), pp. 102-103; William Temple, The Faith and Modern Thought (London: Macmillan, 1913), pp. 150-151; William Temple, The Church and Its Teaching Today (New York: Macmillan, 1936), pp. 33, 36; William Temple, Religious Experience (London: Clarke, 1959), pp. 5, 104, 105, 153.

easily begin to envisage the difference that it would make if in international affairs the mind of Christ were always in control; if patriotism were always Christian, so that patriots always desired for their country pre-eminence in service rather than in power, and valued power only as a means of service; or again the change in our social and industrial life if man always cared more for justice than for gain, more for fellowship than for domination, more for what might link them to their fellows than for what enabled them to feel superior; or again the change in much of our literature and art if there were a constant loyalty to the mind, the spirit, the outlook of Christ.²⁸

HUMAN LINKAGE TO THE DIVINE

Temple saw that our best approach to God is through an illumination of human existence.

We shall, therefore, learn more about the true nature and meaning of reality from the study of man, in all his activities, than from any other study; and human nature will be more capable of expressing the creative Will than any other created thing known to us. How far it may be capable of this, our study of man must help us determine.²⁹

He finds that if man's reverence and awe are justified, "they imply a Reality fit to be their occasion."³⁰ He further affirms:

We have so far pictured man as an individual over against all other existent things, so constituted that all Reality may find a focusing point in his consciousness, and capable, therefore, of apprehending Universal principles which are applicable throughout the range of space and time. Because he is an individual, he brings with him an original contribution

²⁸ Temple, Religious Experience, pp. 104-105.

²⁹ Temple, Christus Veritas, pp. 49-50.

³⁰ Ibid., p. 39.

to the sum of things, which in part determines his reaction to the circumstances in which he is placed (though how far it does so can be known only to omniscience); and because he is a unique focusing point for reality--and in principle for the entire range thereof--he is of strictly infinite significance and value.³¹

Whole sections of his work are relevant to an exegesis of human nature.³² Many insightful passages exist as he attempts to extract significant human data. He observes:

But the intellect always gets its subject-matter from outside itself; it is ready enough to accept it from the physical world, and from its own procedure and results in dealing with the physical world. It is less ready to accept as the material of its operations and procedures and results of human activities which are either not purely or not at all intellectual. Yet, for a satisfactory metaphysic it must include these, and (as I think) must give them a determining influence.³³

Temple continues his analysis of man by observing that value is a system of experience in which a subject finds satisfaction in an object. It is similar to God's contemplation of His perfect work. It is not a relation of subject and object, but a unitary system of experience, a subject-object system that is perfectly correlated. The object reveals the characteristics of Mind and the subject is absorbed in the object. Mind discovers itself in the

³¹Ibid., pp. 58-59.

³²Ibid., pp. 135-245.

³³Ibid., p. 12.

real, and in that discovery is fulfilled; that is the value or good. Mind will better discover itself in other minds so that fellowship and love is normal for value realization.³⁴

He further explicates human personhood. A person is a self-conscious and self-determining system of experience in the process of achieving unification. This "experience" is the product of and reaction to the Universe. Greatness comes as a response to a large and rich environment. A person is the Universe becoming aware of itself or part of itself.

. . . a human person is the Universe coming to consciousness of some part or range or aspect of itself through the means of a specific bodily organism. It is for this reason that the mystic, who more than others experiences direct fellowship with the ground of his being; is more and not less aware than other men of his kinship with beasts and flowers and even the products of natural forces in which life is not yet manifest.³⁵

Temple's explication of man leads him to discover the divine in the human. God not only indwells nature and history, but in His divine immance He also indwells human beings:

In conscience especially He has spoken as men were able to receive His Word--"the light that lighteth every man." This may be called the method of Divine Immance. To it we owe the art and philosophy of Greece, and the legal achievements of Rome, and,

³⁴Ibid., p. 33.

³⁵Ibid., p. 68.

generally, the whole impulse in mankind toward progress. God made man in His own image, capable of apprehending universal principles and absolute values; that capacity is itself a divine potency at work in men, which constantly spurs them on to its further realization.³⁶

Nowhere can God's action be more easily discerned than in absolutes:

But spirit manifests itself by its activity in the initiation of processes not initiated or governed by the causal processes of the physical world. The spirit is controlled, not by force or physical causation, but by the Good in one or other of its forms, among which beauty, truth, and moral goodness are the chief. This control only becomes operative through appreciation on the part of the spirit subject to it. Consequently, the essential principle of spiritual authority is the evocation by Good of appreciation of itself; for only when this occurs is authority exercised over the Spirit.³⁷

Good, truth, and beauty are three forms of the one absolute value, which is love. It is precisely here in the human mind and spirit that God can most clearly be found.³⁸

The centrality of "man" in the book, Nature, Man, and God is appropriate since a similar centrality is given to man throughout Temple's theology. Although Temple sometimes starts with orthodox presuppositions concerning God, he always returns to man as the highest place of divine revelation and as the central place for

³⁶Ibid., p. 69.

³⁷Ibid., p. 216.

³⁸Temple, Nature, Man, and God., p. 345.

understanding God. Temple regards human existence as the key hermeneutical mode, and his work suggests that the chief task for theology is to exegete the nature of man. An early stage of this process of exegeting the nature of man may be found in existential exegesis and theology. However, much more needs to be done. The various secular disciplines, especially psychology, could help in the process. The work of behaviorists and third force psychologists could provide contributions to this great effort. One part of the great task may be the work of third force psychologist Abraham Maslow, who, like Temple, has caught a vision of a hierarchical structure in reality and believes that man can only actualize himself by moving through the strata of needs gratification toward spiritual fulfillment.³⁹ Maslow's "B-Values" include some of the same basic spiritual structures isolated by Temple (goodness, truth, beauty, exercised by love).⁴⁰

However, these are only beginnings; no one individual, but rather a host, must contribute to this task which will require centuries. No one discipline will direct the way, but it is the responsibility of the Queen of the Sciences to decipher and integrate the discoveries

³⁹ Temple, Christus Veritas, pp. 27, 41-42.

⁴⁰ It is interesting to observe that Temple, in Nature, Man, and God, uses Maslow's terminology in speaking of a "hierarchy of values," p. 517.

of all disciplines toward a full exegesis of man.

If there is an integral relationship between the nature of man and God as the Bible assumes and Temple so effectively articulates, then explications of human nature should more fully disclose links to the divine nature. Within secular disciplines, especially the human sciences, confirmations of our transcendent nature should be discovered.

The father of third force psychology, Abraham Maslow, is particularly interesting not only because he is perhaps the most influential motivation theorist, but also because his studies focalize on healthy human life and self-actualization. As was stated earlier, it is in the peak experiences of self-actualized persons that one would most expect human nature to touch divine nature. The hierarchy of Maslow offers an effective index to the human spirit that parallels the hierarchy of William Temple. Both Maslow and Temple view individual good and self-actualization as synchronistic with societal good. Both see a transcendence in full self-actualization.

Chapter 4

MASLOW'S THOUGHT HAS AFFINITIES TO THE EXISTENCE OF A RELATIONSHIP BETWEEN HUMAN AND DIVINE NATURE

A REVIEW OF MASLOW'S MOTIVATION THEORY

Few recent contributors to motivation theory have been as influential as Abraham Maslow. Although most motivation theorists provide fragments of insight relevant to theology, ethics, and the ministry, Maslow's work distinguishes itself as particularly relevant to these areas. Therefore, because of its importance to the overall purposes of this paper, his work will be reviewed in detail.

For Maslow, neurosis seems at the core to be a deficiency disease, since it appears when one is deprived of certain satisfactions. These satisfactions are needed in the same way that we need amino acids and calcium. Most neuroses involve, along with other complex determinates, ungratified wishes for safety, for belongingness and identification, for close love relationships, and for respect and prestige. When these deficiencies are eliminated, sickness tends to disappear.

Healthy people have sufficiently gratified their basic needs so that they are motivated primarily by trends

toward self-actualization (defined as ongoing actualization of potentials, capacities and talents, as fulfillment of mission, as a fuller knowledge and acceptance of the person's own intrinsic nature, as an unceasing trend toward unity, integration, or synergy within the person). Maslow holds that psychological health is not merely an absence of disease, but is also the gratification of ever higher needs. Satisfying deficiencies avoids disease, while satisfying growth produces health.

The psychological life of the person, in many of its aspects, is lived out differently when he is deficiency-need-gratification-bent, than when he is growth-dominated or self-actualizing. Traditional motivational theories refer to motivation in negative terms as needs reduction, tension reduction, drive reduction, and anxiety reduction. These conclusions may have been reached because Freudian psychology centered its attention upon sick people whose impulses have to be withstood, and because behavioristic psychology is so heavily based upon animal observations which do not necessarily reflect the higher human needs. The self-actualization needs of man are positive. These impulses are desired, welcomed, and pleasant.

Traditional motivation theories tend to establish the primary aim of the organism as getting rid of the annoying need and thereby achieving a cessation of tension,

an equilibrium, a homeostasis or rest. In this sense, drive is viewed as pressing toward its own elimination.

The traditional theories fail to recognize that basic needs are related to each other in a hierarchical order, so that gratification of one need and its consequent removal brings not a state of rest, but rather the emergence into consciousness of another higher need. When growth-motivated people are examined, the coming-to-rest conception of motivation becomes useless. It might be observed that deficient-needs are shared by all the members of the human species, while self-actualization is idiosyncratic since every person is different. Species requirements must be fairly well satisfied before real individuality can develop.

Maslow has proposed that needs can be ordered from lower to higher, and that as each need level is satisfied, the needs at the next level begin to determine behavior. His sequence is as follows:

1. Physiological needs (hunger, thirst, etc.)
2. Safety needs (security, health, etc.)
3. Belongingness and love needs (identification, affection, etc.)
4. Esteem needs (prestige, success, self-respect, etc.)
5. Need for self-actualization (desire for worthwhile accomplishments, self-fulfillment, personal growth, etc.)¹

¹Abraham H. Maslow, Motivation and Personality (New York: Harper & Row, 1954).

According to this view it follows that deprivation of lower level needs prevents emergence of behaviors influenced by higher level needs functioning. Potential higher level needs emerge and influence behavior only after there is opportunity for satisfaction of lower level needs.

Maslow's model is essentially a theory of personality development. He suggests that a normal person reared in Western culture grows psychologically through five stages of need prepotency. In infancy physiological needs are most potent, closely followed by security needs. During childhood and early puberty, love needs manifest themselves. As a person enters adulthood, the needs for self-esteem or mastery begin to dominate behavior. Finally, the need for self-actualization appears in adult maturity. Maslow feels that the arrest of this normal progression of psychological maturation would damage the individual.

EUPSYCHIAN MANAGEMENT AND B-VALUES

Maslow's book, Eupsychian Management: A Journal,² is a normative social psychology. It accepts the search for values as one of the essential and feasible tasks of a science of society. It is thus in direct contradiction

²Abraham H. Maslow, Eupsychian Management: A Journal (Homewood, IL: Irwin, 1965).

to that orthodoxy which excludes values from the jurisdiction of science, claiming in effect that values cannot be discovered or uncovered but can only be stated arbitrarily by nonscientists.

It is affirmed within the book that the good of the individual and of the society can be drawn close together. Eupsychian conditions at work are beneficial for personal fulfillment as well as for the propensity of the organization.

The problem of management can be approached in a new way: that is, how to set up social conditions in any organization, so that the goals of the individual merge with the goals of the organization. It can also be assumed that classical economic theory based as it is on an inadequacy theory of human motivation, could also be revolutionized by accepting the biological reality of higher human needs, including the impulse to self-actualize and the love for the highest values.

The book is not about some new tricks of management or some techniques which can be used to manipulate people efficiently; it is not a guide to exploitation. Rather, it is a clear confrontation of one basic set of values by a newer system of values which claims to be more efficient and more true.

To think of "pay" in terms of money alone is clearly obsolete in such a framework. It is true that the

lower need gratifications can be bought with money, but when these are already fulfilled, people are then motivated by higher kinds of "pay"--belongingness, affection, dignity, respect, appreciation, honor, and so forth--as well as the opportunity for self-actualization and the fostering of the highest values--truth, beauty, efficiency, excellence, justice, perfection, order, lawfulness, and so on.

Maslow uses the term "Eupsychia" for his theoretical culture of one thousand self-actualizing people on some island where they would not encounter interference. He also uses the term to imply a real possibility for the future, even though he is aware that his ideal society may not become a reality. He does, however, see growing tendencies in our society which make him hopeful of a future Eupsychian society.

He also uses the word in other ways. "Healthward" or "moving toward psychological health" is a common usage for Maslow. The term sometimes implies actions taken to encourage humanizing social conditions. It can even refer to the mental or social conditions which make health more likely. It can be taken as an ideal limit or the ultimate goal of therapy, education, and work.

By observing industrial and management situations, Peter Drucker has a view of human nature that parallels third force psychologists. Maslow regards this insight as

a remarkable validation of the hope that the industrial situation may serve as a laboratory for psychodynamics. Industrial psychology opens up an entirely new horizon as a source of data where a life-laboratory can provide rich opportunities for research. Here groups, rather than just individuals, can be studied. Work environment is a particularly effective observation place according to Maslow, since he considers happiness at work a fundamental tenet of self-actualization, and because this environment may offer an opportunity to observe motivational differences at biological and self-fulfillment gratification levels. True self-actualizers may be observed as persons who lose self-awareness by achieving a selflessness which is ultimately the expression of their real self. The individual who is caught up in something bigger than himself, in living with a cause, may be contrasted with a person who is boxed into the rigid demands and exhausting chores of merely earning a livelihood.

A Maslowian contention is that participation and identification with a cause is necessary for a healthy self-esteem. He further affirms that an individual should selfishly choose his vocation, so that he can enjoy his work and in a synergic fashion paradoxically contribute the most to society.

Maslow proposes that the best managers are psychologically healthier than poor managers, and they

increase the health of the workers whom they manage. They increase health by helping their workers to gratify the basic needs for safety, for belongingness, for affectionate and friendly relationships with their informal groups, prestige needs, needs for self-respect, and so forth. Also, they help them to gratify the metamotivations of metaneeds for truth, beauty, goodness, justice, perfection, law, and so on. The healthier workers are at the start, the more they profit from eupsychian management. The better man and the better work group positively reinforce each other and improve total society.

To Maslow there is an obvious link between enterprise and society, and he believes that eupsychian management is patriotic because of its strengthening effect upon society. There is, for Maslow, a link between management forms that require people to think for themselves and democracy.

. . . The best way to destroy democratic society would be by way of not only political authoritarianism but of industrial authoritarianism, which is anti-democratic in the deepest sense.³

The best leader will be a self-actualizing person. This "B-leader" can be defined as the one who can get the job done best, or who can organize things in such a fashion as to get the job done best. He does not necessarily seek

³Ibid., p. 62.

leadership, but his responsibility will cause him to assume it. Because he is the best one for the job, he will be more readily followed than other leaders. Though he is not authoritative or manipulative, he can say "no," do battle, and be decisive, or even stern, when the situation calls for it. His outstanding attribute is his recognition of each person's needs to properly fit into an organization and to actualize self-fulfillment.

Management theorists and behavioral scientists have pointed out that individual needs must be met in order to secure institutional goals. In Maslowian terms, individual needs are ordered in a lower to higher hierarchy so that as each need level is satisfied, the needs at the next level begin to determine behavior.

The highest "self-actualizing" needs are fulfilled as one achieves the "B-values." These B-values have much to do with ministry, ethics, and even the revelation of the divine:

- (1) wholeness: (unity; integration; tendency to oneness; inter-connectedness; simplicity; organization; structure; dichotomy-transcendence; order);
- (2) perfection: (necessity; just-right-ness; just-someness; inevitability; suitability; justice; completeness; "oughtness");
- (3) completion: (ending; finality; justness; "it's finished"; fulfillment; finis and telos; destiny; fate);
- (4) justice: (fairness; orderliness; lawfulness; "oughtness");

- (5) aliveness: (process; non-deadness; spontaneity; self-regulation; full-functioning);
- (6) richness: (differentiation; complexity; intricacy);
- (7) simplicity: (honesty; nakedness; essentiality; abstract; essential skeletal structure);
- (8) beauty: (rightness; form; aliveness; simplicity; richness; wholeness; perfection; completion; uniqueness; honesty);
- (9) goodness: (rightness; desirability; oughtness; justice; benevolence; honesty);
- (10) uniqueness; (idiosyncrasy; individuality; non-comparability; novelty);
- (11) effortlessness: (ease; lack of strain; striving or difficulty; grace; perfect; beautiful functioning);
- (12) playfulness: (fun; joy; amusement; gaiety; humor; exuberance; effortlessness);
- (13) truth: (honesty; reality; nakedness; simplicity; richness; oughtness; beauty; pure; clean and unadulterated; completeness; essentiality);
- (14) self-sufficiency: (autonomy; independence; not-needing-other-than-itself-in-order-to-be-itself; self-determining; environment-transcendence; separateness; living by its own laws).⁴

POTENTIAL APPLICATIONS OF MASLOW'S THEORIES

While it would be ideal to mass produce self-actualization, it simply does not seem to work that way. Nevertheless, an individual actualizing approach will best promote institutional goals. It is hoped that in "knowing

⁴Abraham H. Maslow, Toward a Psychology of Being (Princeton: Van Nostrand, 1962), p. 83.

the strings that make the puppet move," we will not fall into the trap of a more sophisticated manipulation. Intensive motivational knowledge requires that some ethical questions be asked. Since basic physiological needs for many people are met in this society, ministry will usually be concentrating on "higher level" needs in its local work. Many corporations have been influenced by humanistic psychology and are now trying to help employees gain the fullest self-realization. However, although companies are paying for full bachelor and graduate degree programs, offering karate classes, fostering sensitivity training, and so on, they do not deal with the vertical dimension. It may be that business is simply offering a carrot in its innovations toward meeting personal needs:

. . . Most, if not all, of the recent writers on industrial psychology profess allegiance to Theory-Y. They use terms like "self-fulfillment," "creativity," and "the whole man." But what they talk and write about is control through psychological manipulation. They are led to this by their basic assumptions, which are precisely the Theory-X assumptions.⁵

The church can offer real ministry if it can keep the individual's concerns and welfare paramount. Of course, this may seem contrary to the objective of making irreducible demands upon the individual, except for the fact that psychology has effectively demonstrated that people

⁵Peter F. Drucker, *Management: Tasks, Responsibilities, Practices* (New York: Harper & Row, 1973).

require uncompromised challenge.

A sensitive regard to "knowledge workers" will require the church to adapt new and creative approaches for people. The farmer, the laborer, and the mechanic enjoyed a church that allowed changing into one's "Sunday's best," the polite fellowship, discussions, and a somewhat academic atmosphere. But all of these experiences are being met for a great number of people in the work environment. A creative approach for ministry may be to find ways for the church to bring strenuous demands upon people.

Maslow's awareness of the biological and spiritual unity has led him to move men toward the explication of their spiritual selves. The implications of this trans-personal psychology are especially significant to the church and the larger human society.

THEOLOGICAL SIGNIFICANCE OF MASLOWIAN THOUGHT

As was affirmed earlier, Maslow's work is but one contribution among many that can afford benefits in theology, ethics, and practical ministry. In psychology, sociology, and other disciplines, a continuous flow of insight emerges to enlighten Christian thought. Neither the Needs-Hierarchy nor the B-Values offer authoritative structures. Their validity is only as great as the

crucible of human experience prove them to be. However, these theoretical constructs are based upon observation. They are the results of an explication of human beingness. If a Needs Hierarchy is valid, it will undoubtedly require alterations even as one would expect the B-Values to receive additions, deletions, and revisions. But these constructs do offer a possible index into the stratas of the human spirit.

The hierarchy of Maslow may bring to mind the hierarchy of Temple. It is explicitly in the highest human sphere of self-actualization that Temple believes the human is linked to the divine. Maslow has observed that there is a "universal" and "transcendent" experience that is essentially a religious experience in self-actualization. Therefore, it is reasonable to look for divine revelation in the peak experiences of actualizing people who live by the B-Values.

It is interesting to observe that the B-Values are essentially the Judeo-Christian values offered in secular form. It would seem that Maslow's explication of humanity has shown man to be in the image of the Judeo-Christian God. His psychology has picked up the very virtues of the Old and New Testaments. These virtues that were compressed into the accounts of Biblical heroes and most clearly expressed in the life of Jesus now seem to be manifest in the postulates of third force psychology. It

would seem that the same spirit that has expressed itself in Hebrew and Christian religion is to some extent expressing itself in secular forms. At the very time the church's influence seems to be waning, industry has taken to heart the task of helping people to fulfill their needs. Perhaps the church can do much of its work in purely secular forms in the future. Hoekendikk and Williams have urged that the church purposefully transform itself into secular existence. The Judeo-Christian values are not lessened because they are proclaimed by a psychologist or facilitator rather than a priest, or because the place of their ministry is a factory rather than a church. When good, truth, and beauty express themselves in love, God has once again spoken through the life agency of man.

If there is an integral relationship between the nature of God and the nature of man, it would follow that an essential task before the church today is an exploration of the nature of man. The church should embrace the various disciplines that can most contribute to an exegesis of man. During the first four hundred years of Christian history, the church tried to determine how Jesus could be both human and divine. Since the enlightenment, the church has attempted to assess how the Bible can be both a human and a divine book. The task of discerning how every person is human and divine will engage the attention of the church for centuries.

The church, however, must always be ready to clarify the fact that the spirit of God Himself speaks through human existence. It is probable that the church will be required to remain the primary agent of faith and proclamation opening eyes and ears to the perception of the divine. Consideration will now be given to the fact that contemporary man is in need of this transcendent message.

Chapter 5

CONTEMPORARY MAN IS IN NEED OF A TRANSCENDENT MESSAGE

THE FURTHER REACHES OF HUMAN NATURE

In The Further Reaches of Human Nature, Abraham Maslow explores the topic of transcendence making observations relevant to this study:

Transcendence also means to become divine or godlike, to go beyond the merely human. . . . I am thinking of using the word "metahuman" or "B-human" in order to stress that this becoming very high or divine or godlike is part of human nature even though it is not often seen in fact. It is still a potentiality of human nature.¹

Although his observations have no objective data base, Maslow believed that self-actualizers more frequently appreciate and experience transcendence:

. . . I am reporting here my impressions from the most preliminary of explorations. In any case, it is my tentative impression that I am more likely to find cognizing of transcendence not only in self-actualizing but also in highly creative or talented people, in highly intelligent people, in very strong characters, in powerful and responsible leaders and managers, in exceptionally good (virtuous) people and in "heroic" people who have overcome adversity and who have been strengthened by it rather than weakened.²

¹Abraham H. Maslow, The Further Reaches of Human Nature (New York: Viking Press, 1971), pp. 274-275.

²Ibid., p. 281.

He further affirms ". . . transcendents may be said to be much more often aware of the realm of Being, to be living at the level of Being; i.e., of ends, of intrinsic values."³ These actualizers would tend to have more frequent peak experiences and experience the mystic, sacred, and ecstatic. Maslow, not unlike William Temple, believed that transcendents are at the pinnacle of the highest strata of the hierarchical structure:

But of the individuals who have transcended self-actualization we must say that they have not only fulfilled but also transcended or surpassed Theory Y. They live at a level which I shall here call Theory Z for convenience and because it is on the same continuum as Theories X and Y and with them forms a hierarchy.⁴

Like Temple, Maslow saw the self-actualizing transcender, or Theory Z person, as one who gave the prime importance to peak experiences and values like truth, beauty, and goodness.⁵ Further, like Temple, Maslow emphasizes that the transcendent actualizers see the universe as sacramental.⁶

Again, like Temple, he observes that they are "more unearthly, more godlike, more saintly, more easily revered."⁷

³ Ibid., p. 281.

⁴ Ibid., p. 282.

⁵ Ibid., pp. 283, 287.

⁶ Ibid.

⁷ Ibid., p. 288.

RESEARCH EXPLORING THE RELATIONSHIP
BETWEEN SELF-ACTUALIZATION AND
TRANSCENDENCE

Both Temple and Maslow seem to describe the same or similar transcendent realm in the highest strata of their hierarchies. This theologian and this psychologist in their respective disciplines offered essentially the same affirmations. Each believed that peak transcendent experiences were more likely to be experienced by self-actualizers. However, neither man had conducted objective research to correlate self-actualization and transcendence.

Because the establishment of a significant correlation between self-actualization and transcendence would reinforce the arguments of Temple and Maslow strengthening the force of this dissertation, an extensive research project was conducted by the writer to determine whether a correlation does or does not exist. If a correlation does exist, would it be significant enough to support the contentions of Temple and Maslow? With these two questions in view, and with the help of seventeen assistants, 296 surveys were distributed to individuals working at all corporate levels throughout several major corporations.

The survey was made up of questions taken from the

Self Perception Inventory, a standardized test designed to measure self-actualization, and a proportionate number of questions designed to demonstrate a need or appreciation for transcendence. Thorough coding was done regarding who administered and took the test including extensive demographic details for the latter. The results of the tests and all coded materials were entered on a computer. Printouts disclosed much interesting information beyond the scope or interest of this paper.⁸

The survey revealed that a significant relationship exists between individuals scoring high in self-actualization and individuals scoring high in transcendence. In other words, the individual whose answers reflected a high potential for self-actualization was also likely to give answers reflecting a high potential for transcendence, and vice versa. A positive correlation existed between the two.

The results suggest that Temple and Maslow's hypotheses concerning this correlation were sound. Validity testing was done with the following results

1. There was no significant distortion of data connected with demographic details other than those cited in item 5 below.

⁸Complete printouts are available disclosing all research data.

2. There was no significant variation among those who administered the test.

3. There were interesting but not significant differences in male and female correlations.

4. Discrimination analysis reflected that the questions used did not create distortion or imbalance.

5. Interestingly, older individuals with higher incomes scored higher in both self-actualization and transcendence (confirming Maslowian assumptions).

The results of the research were reviewed by a statistician⁹ who judged the correlation between self-actualization and transcendence to be "significant."

The computer indicated that the probability of a relationship of this magnitude occurring merely by chance would be less than one in one hundred ($p > .01$). Conversely, individuals scoring low in self-actualization also scored low in transcendence.

Information gained in this research strengthens the affirmations of Temple and Maslow reinforcing the contentions of this study.

CONTEMPORARY MAN IN NEED OF A TRANSCENDENT MESSAGE

If there is an integral relationship between human

⁹James Penrod, Director of Research, University Information Service, Pepperdine University.

and divine nature, it would seem natural for man to be incurably religious. If he is created with the ability to be spiritually interfused with the highest spiritual attributes of reality, that is, if he can be identified with the very forces that created the universe, namely the character of God, then to live without that identification must cause a deep loneliness of the soul. Much has been written about man's "existential loneliness." "Existential loneliness" may be another way of referring to an "unactualized person." Both of these terms may simply relate to the human condition when a person is not aware of his connection to the divine nature.

Since the enlightenment modern man's traditional ways of approaching God have been less satisfactory than they were to his ancestors. General literacy has reduced much superstition that was a part of primitive religion. Scientific, historical, and literary insights have demolished many of the theoretical structures of formerly influential religious views. Consequently, large numbers of persons are living autonomous lives without the fulfillment that would attend an acceptable faith. The sadness of early existentialists seems to be prevalent throughout society. Contemporary man has the same religious impulse that primitive man had. He has

the same need to experience God that man did when he stacked stones in high places. He is in need of a God who encounters him at the level of his perceptions and sensations. He needs a God that he can relate to as a reality.

This natural need to relate to the divine has promoted religions within virtually every culture. This pervasive longing to experience God seems to rise from the central core of human nature which seeks the divine as a part of actualization. However, regardless of the sophistication of a culture, repeatedly there is an attempt to reach toward God.

With all his knowledge, contemporary man demonstrates the same impulse to transcend that was experienced by his ancestors. As in the past, religious art and liturgy are often beautiful, yet they frequently echo the naive absurdity that was characteristic of primitive man. The feverish desire to find religious fulfillment expresses itself in diverse ways. Man is fascinated with transpersonal psychology and parapsychology. He has tried to transcend normal reality with drug experimentation. The occult holds fascination for him as do unusual religious experiences. He has sought out mystics and knowledge of Eastern religions. He has participated in various forms of meditation. It is no mere accident that

The Exorcist was one of the most successful movies ever filmed in the United States, or that Carlos Casteneda's books were best sellers.

The rational one-story universe that has been created since the enlightenment is not a happy place. Many writers, composers, artists, and playwrights have reacted to this flatland interpretation of reality. A flatland (naturalism, humanism, materialism, etc.) has no vertical categories for God, but neither does it have vertical categories for hope, aspirations, or even artistic inspiration. The arts are alive with protests of this one-story rationality. Music is now being produced free of the rigid rational classical forms; art assumes expressions that are so free in form as to hardly be comprehensible to an uninitiated observer. The theater of the absurd offers the same formless process in protest to a world boxed in by its rational categories and paradigms.¹⁰

The church, whose transcendent message exceeds the rigid forms of a one dimensional reality, should lead the arts in this protest. However, it is possible that it will plod along a century behind. We can hope that this

¹⁰ Francis A. Schaffer, Escape from Reason (Chicago: Inter-Varsity, 1968).

will not be the case. It is now time to raise the epistemological and metaphysical questions regarding all human thought. Vertical dimensions may seem clearer when the child Mozart composes a great masterpiece or when strands of music arrive into the life of the deaf Beethoven. Numerous poets and writers have "felt the muse" and firmly believe that their creations come from outside themselves. Many individuals have experienced the "aha" in so pronounced a way as to believe that answers have been dropped in their life from some benign reality. At such times, vertical dimensions to thought may seem apparent, but all thought offers the marvelous possibility that we are linked to transcendent realities. To talk of thought merely in electro-chemical ways, by speaking of axon, dendrite, and synapse as if these are the sources of thought, makes us a mural of shadows on the wall of Plato's cave.

But in the whole range of human thought, there is perhaps no better place to look for God than in the human realities of the "values of being." If our traditional faith is right, and the nature of man is linked to divine nature in the spiritual sphere, we should proclaim our message with "no uncertain sound."¹¹ Man aches for the message. The church must find ways to open the eyes of

¹¹I Cor. 14:8.

our contemporaries to the fact that the real God of the universe performs His theophonies through goodness, truth, beauty, and love, and that His holy place is the spirity of every man.

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APPENDIXES

APPENDIX A
TRANSCENDENCE--PEARSON CORRELATIONS COEFFICIENTS--LOW/LOW

	Age	Race	Sex	Income	RelPref	RActivity	Educ	QMean	SaScale	TrScale
Age	1.0000 (0) S= .001	0.0188 (90) S= .430	-0.3039 (91) S= .002	0.4954 (89) S= .001	0.0090 (91) S= .466	0.1258 (91) S= .117	0.1835 (90) S= .042	0.0866 (91) S= .207	0.0577 (91) S= .293	0.0742 ^a (91) ^b S= .242 ^c
Race		1.0000 (0) S= .001	0.0179 (90) S= .434	-0.0546 (88) S= .307	0.0222 (90) S= .418	-0.0224 (90) S= .417	0.1117 (89) S= .149	-0.0112 (90) S= .458	-0.0283 (90) S= .396	0.0014 (90) S= .495
Sex			1.0000 (0) S= .001	-0.2733 (89) S= .005	0.0808 (91) S= .223	-0.0504 (91) S= .318	-0.2579 (90) S= .007	0.1040 (91) S= .163	-0.0433 (91) S= .342	0.1490 (91) S= .079
Income				1.0000 (0) S= .001	0.0814 (89) S= .224	0.0632 (89) S= .278	0.5646 (89) S= .001	0.0768 (89) S= .237	0.0011 (89) S= .496	0.0921 (89) S= .195
RelPref					1.0000 (0) S= .001	0.0393 (91) S= .456	-0.0250 (90) S= .407	0.0132 (91) S= .451	0.1284 (91) S= .113	-0.0522 (91) S= .312
RActivity						1.0000 (0) S= .001	0.0802 (90) S= .202	-0.0546 (91) S= .303	-0.0929 (91) S= .190	-0.0169 (91) S= .437
Educ							1.0000 (0) S= .001	-0.0098 (90) S= .463	-0.0038 (90) S= .486	-0.0098 (90) S= .463
QMean								1.0000 (0) S= .001	0.5817 (91) S= .001	0.9021 (91) S= .001
SaScale									1.0000 (0) S= .001	0.1738 (91) S= .050
TrScale										1.0000 (0) S= .001

Key: a = Correlation coefficient
b = Number of cases
c = Level of significance

APPENDIX B

TRANSCENDENCE--PEARSON CORRELATIONS COEFFICIENTS--HIGH/HIGH

	Age	Race	Sex	Income	RelPref	RActvity	Educ	QMean	SaScale	TrScale
Age	1.0000 (0) S=.001	0.1443 (88) S=.090	-0.1844 (89) S=.042	0.3879 (89) S=.001	-0.0750 (88) S=.244	-0.0356 (88) S=.371	0.0056 (89) S=.479	0.1681 (89) S=.058	0.0289 (89) S=.394	0.2477 ^a (89) S=.010 ^c
Race		1.0000 (0) S=.001	0.0000 (88) S=.500	0.0821 (88) S=.223	0.0818 (87) S=.226	-0.1673 (87) S=.061	-0.1200 (88) S=.133	0.0155 (88) S=.443	0.0547 (88) S=.306	-0.0243 (88) S=.411
Sex			1.0000 (0) S=.001	-0.5042 (89) S=.001	0.0679 (88) S=.265	-0.1397 (88) S=.097	-0.2821 (89) S=.004	-0.2971 (89) S=.002	-0.1400 (89) S=.095	-0.3577 (89) S=.001
Income				1.0000 (0) S=.001	-0.0301 (88) S=.500	0.2254 (88) S=.017	0.4790 (89) S=.001	0.2880 (89) S=.003	0.1453 (89) S=.087	0.3382 (89) S=.001
RelPref					1.0000 (0) S=.001	0.1683 (87) S=.060	-0.0801 (88) S=.229	-0.1478 (88) S=.085	-0.1779 (88) S=.049	-0.0802 (88) S=.229
RActvity						1.0000 (0) S=.001	0.2189 (88) S=.020	-0.0743 (88) S=.247	0.0806 (88) S=.228	-0.1937 (88) S=.035
Educ							1.0000 (0) S=.001	0.1570 (89) S=.071	0.1593 (89) S=.069	0.1122 (89) S=.148
QMean								1.0000 (0) S=.001	0.8396 (89) S=.001	0.8718 (89) S=.001
SaScale									1.0000 (0) S=.001	0.4660 (89) S=.001
TrScale										1.0000 (0) S=.001

Key: a = Correlation coefficient
b = Number of cases
c = Level of significance

APPENDIX C

TRANSCENDENCE--t TEST ON HIGH/HIGH AND LOW/LOW

Variable	No. cases	Mean	SD	t value	DF	2-tail prob.
<u>Age</u>						
Group 1	91	4.0220	1.653	2.27	178	.025
Group 2	89	3.4831	1.531			
<u>Race</u>						
Group 1	90	4.6444	1.105	0.85	176	.397
Group 2	88	4.5000	1.164			
<u>Sex</u>						
Group 1	91	1.1099	0.314	-5.12	178	.000
Group 2	89	1.4270	0.497			
<u>Income</u>						
Group 1	89	4.0787	1.281	3.00	176	.003
Group 2	89	3.4944	1.315			
<u>RelPref</u>						
Group 1	91	3.2418	1.129	-1.65	177	.100
Group 2	88	3.5114	1.050			
<u>RActivity</u>						
Group 1	91	2.0440	1.010	-0.71	177	.480
Group 2	88	2.1591	1.163			
<u>Educ</u>						
Group 1	90	9.2778	2.313	0.74	177	.456
Group 2	89	0.0337	2.047			
<u>Q01</u>						
Group 1	91	1.7363	0.998	1.82	175	.070
Group 2	86	1.4884	0.793			
<u>Q02</u>						
Group 1	90	2.7889	1.604	1.92	175	.056
Group 2	87	2.3563	1.372			
<u>Q03</u>						
Group 1	91	1.8791	1.237	3.52	177	.001
Group 2	88	1.3636	0.610			
<u>Q04</u>						
Group 1	90	3.7667	1.873	6.41	176	.000
Group 2	88	2.1932	1.355			

Variable	No. cases	Mean	SD	t value	DF	2-tail prob.
<u>Q05</u>						
Group 1	91	2.5934	1.430	6.10	177	.000
Group 2	88	1.5455	0.757			
<u>Q06</u>						
Group 1	91	4.5495	1.493	8.36	176	.000
Group 2	87	2.6897	1.473			
<u>Q07</u>						
Group 1	91	1.7253	0.944	-1.33	176	.185
Group 2	87	1.9425	1.223			
<u>Q08</u>						
Group 1	91	3.0769	1.833	2.93	176	.004
Group 2	87	2.3218	1.588			
<u>Q09</u>						
Group 1	90	3.8333	1.567	7.23	174	.000
Group 2	86	2.2907	1.235			
<u>Q10</u>						
Group 1	91	1.7912	1.160	3.65	176	.000
Group 2	87	1.2874	0.569			
<u>Q11</u>						
Group 1	91	1.6923	1.102	3.17	177	.002
Group 2	88	1.2500	0.715			
<u>Q12</u>						
Group 1	91	1.4176	0.804	2.39	177	.018
Group 2	88	1.1818	0.468			
<u>Q13</u>						
Group 1	91	4.3187	1.512	9.05	177	.000
Group 2	88	2.3864	1.334			
<u>Q14</u>						
Group 1	91	1.8352	1.014	3.63	176	.000
Group 2	87	1.3908	0.536			
<u>Q15</u>						
Group 1	91	4.2088	1.502	6.40	175	.000
Group 2	--	--	--			
<u>Q16</u>						
Group 1	91	4.3297	1.359	8.10	175	.000
Group 2	86	2.6047	1.474			

Variable	No. cases	Mean	SD	t value	DF	2-tail prob.
<u>Q17</u>						
Group 1	91	2.2525	1.226	4.64	176	.000
Group 2	87	1.5517	0.711			
<u>Q18</u>						
Group 1	91	1.8242	1.028	3.46	177	.001
Group 2	88	1.3750	0.666			
<u>Q19</u>						
Group 1	91	2.5165	1.530	0.85	177	.397
Group 2	88	2.3295	1.412			
<u>Q20</u>						
Group 1	91	3.6264	1.651	8.87	177	.000
Group 2	88	1.8409	0.933			
<u>Q21</u>						
Group 1	91	3.5165	1.689	5.22	177	.000
Group 2	88	2.2955	1.424			
<u>Q22</u>						
Group 1	91	3.8022	1.809	7.49	177	.000
Group 2	88	2.0909	1.171			
<u>Q23</u>						
Group 1	91	4.2857	1.493	7.19	176	.000
Group 2	87	2.6092	1.616			
<u>Q24</u>						
Group 1	91	1.8901	0.120	2.86	177	.005
Group 2	88	1.4659	0.802			
<u>Q25</u>						
Group 1	91	3.3956	1.625	2.55	177	.012
Group 2	88	2.7614	1.702			
<u>Q26</u>						
Group 1	91	1.8022	1.118	2.08	176	.039
Group 2	87	1.4943	0.834			
<u>Q27</u>						
Group 1	91	3.7692	1.564	6.64	175	.000
Group 2	86	2.3488	0.135			
<u>Q28</u>						
Group 1	91	2.0330	1.059	-2.53	176	.012
Group 2	87	2.5172	1.470			
<u>Q29</u>						
Group 1	91	4.5824	1.513	1.90	177	.060
Group 2	88	4.1364	1.634			

Variable	No. cases	Mean	SD	t value	DF	2-tail prob.
<u>Q30</u>						
Group 1	91	1.5055	0.736	3.13	177	.002
Group 2	88	1.2159	0.466			
<u>Q31</u>						
Group 1	91	3.2418	1.766	6.20	177	.000
Group 2	88	1.9091	0.990			
<u>Q32</u>						
Group 1	91	2.8681	1.621	4.30	177	.000
Group 2	88	1.9773	1.093			
<u>Q33</u>						
Group 1	90	3.1000	1.492	-6.41	176	.000
Group 2	88	4.4659	1.347			
<u>Q34</u>						
Group 1	91	3.0549	1.433	3.86	176	.000
Group 2	87	2.2989	1.163			
<u>Q35</u>						
Group 1	91	4.2967	1.449	5.02	176	.000
Group 2	87	3.1034	1.719			
<u>Q36</u>						
Group 1	91	1.6154	0.975	0.77	177	.444
Group 2	88	1.5114	0.830			
<u>Q37</u>						
Group 1	91	2.4945	1.336	1.86	177	.066
Group 2	88	2.1705	0.973			
<u>Q38</u>						
Group 1	91	5.1429	1.216	1.19	176	.237
Group 2	87	4.9080	1.419			
<u>Q39</u>						
Group 1	91	2.2747	1.265	0.47	176	.639
Group 2	87	2.1839	1.317			
<u>Q40</u>						
Group 1	91	2.7582	1.501	2.26	177	.025
Group 2	88	2.2727	1.371			
<u>Q41</u>						
Group 1	91	2.5165	1.545	4.18	177	.000
Group 2	88	1.7159	0.934			
<u>Q42</u>						
Group 1	91	2.5824	1.367	4.60	177	.000
Group 2	88	1.7614	0.983			

Variable	No. cases	Mean	SD	<u>t</u> value	DF	2-tail prob.
<u>Q43</u>						
Group 1	91	2.6484	1.328	1.73	176	.086
Group 2	87	2.3103	1.279			
<u>Q44</u>						
Group 1	91	4.3846	1.618	8.04	177	.000
Group 2	88	2.5341	1.454			
<u>Q45</u>						
Group 1	91	3.1868	1.782	5.47	177	.000
Group 2	88	1.9659	1.119			
<u>Q46</u>						
Group 1	91	1.7033	0.901	3.43	177	.001
Group 2	88	1.3068	0.645			
<u>Q47</u>						
Group 1	91	1.8571	1.252	0.34	177	.736
Group 2	88	1.7955	1.186			
<u>Q48</u>						
Group 1	91	4.9780	1.350	7.52	176	.000
Group 2	87	3.2414	1.718			
<u>Q49</u>						
Group 1	91	1.9780	1.325	3.41	176	.001
Group 2	87	1.4023	0.869			
<u>Q50</u>						
Group 1	91	2.9231	1.815	1.81	177	.071
Group 2	88	2.4432	1.721			

Key: Group 1--LOW/LOW
Group 2--HIGH/HIGH